

THE BAPTIST RECORD.

OLD SERIES VOL. XXXV.

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December Offerings.

As is our custom, the cause of Aged Ministers' Relief is now claiming the attention of our people. Let the work of relief to the aged veterans be as generous as possible. The hard times only makes their need all the greater. I entreat you to give the people an opportunity, and they will do the rest. Of course, the opportunity should be accompanied by such information as has already been given to the denomination in the reports to the Convention and to the Associations. Other people are doing great things in this cause. Why may we not have our hearts also burn within us for Christ's sake, in behalf of the men and women whose days of usefulness are over, and are quietly awaiting the summons that will soon call them Home. If they should carry a message to Jesus as to your attitude toward this cause, what would that message be? "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." This will be the message to gladden your heart when Jesus shall bid you come to Him.

A. V. Rowe.

Modern Baptist Heroes and Martyrs, by J. N. Prestridge, D. D., is the title of a book just from the Baptist World Press, Louisville, Ky. It contains 324 pages, 17 full page portraits, and is bound in silk cloth with two gilt titles. The print is large and easily read. A majority of the martyrs described in it are Russians, and the recitals given of their hardships and sufferings are full of interest to every lover of truth and loyalty. Moreover, the information concerning world-wide Baptist matters is a valuable feature. This book will aid, through its information and stimulation, in materializing the proposed theological seminary in Russia, or Germany. The actual facts of history recited are as thrilling, as well-planned and well-written fiction. The book can be secured by writing Dr. J. N. Prestridge, the author, Louisville, Ky., or The Baptist Record, Jackson, Miss. Price prepaid, \$1.00.

A beautiful brochure of 32 pages and four illustrations has just reached our review table. It is on "Civilize the Nations," by Mrs. Madelene Black, Vice-President of the Third Peace Conference. She treats this important question in a manner which shows the strong grasp she has on the subject, and especially the strong grasp the subject has on her. Sunday, November 26th, was largely observed throughout the United States as a day to be utilized in the interest of universal peace.

Rev. R. W. Bryant, now at Leakesville, has been called to Union for half time, to succeed Rev. E. J. Hill. We suppose he will accept.

Why We are Opposed to the Catholic Party.

We are opposed to the Catholic church in politics because it is not ruled by its members, but by the religious head, who insists on obedience from his subjects under direst penalties.

Furthermore, this ruler is opposed to our free public schools; and is opposed to the teaching of science, and is endeavoring through all the weapons which lie and his entire organization can forge to stay the march of progressive thought. This thought he describes as Modernism.

One feature of progressive thought is Republicanism and Democracy—the People's Rule in place of the rule of Kings and of party "machines." The Roman Catholic ruler in the United States is openly opposing the restoration of the People's Rule in this land of Washington, Jefferson, Jackson, and Lincoln; and of course this opposition by the Roman Catholic ruler is echoed by his archbishops, bishops, priests and by most of the members.

The contest is now in the open.

Let us take to our hearts the words of the immortal Lincoln:

"It is for us, the living, to highly resolve that this nation, under God, shall have a new birth of freedom and that government of the people by the people, and for the people, shall not perish from the earth."

The Venerable Bede.

Among all the scholars of the time, the Venerable Bede, "The Father of English Literature," stands supreme; his "Ecclesiastical History of the English Nation" being the best authority for the history of the country for the first seven centuries.

He lived nearly all his days in the monastery at Jarrow, and spent much of his time, besides writing his history, and instructing the six hundred students who gathered round him in translating the Bible from the Latin into the language of the Anglo-Saxons.

A touching story is told of his closing hours. On the eve of Ascension Day, 735, Bede was translating St. John. When the rest had gone to church the scholar who was writing said, "Dear master, one chapter still is wanting, but it seems hard that I should ask questions now." But Bede replied: "It does not trouble me. Take your pen and write quickly; we cannot tell how soon the Master will call me." At last the youth declared the task finished. "Aye, it is finished," he answered; then he bade fare-

well to his companions, sang the doxology, and fell asleep.—"The Superintendent."

A Bitter Wrong to Converts.

The Indian Pioneer calls attention to a condition of things affecting the Christians in one of the native states of India, which certainly ought not to be permitted to continue. In Mysore a convert from Hinduism has to face very grave civil disabilities and pecuniary loss. In 1907, two converts had their claim to share in the family property struck out by the state courts; and there have been cases in which fathers who have become Christians were disallowed by the courts to retain the custody of their children. Yet, as the Pioneer points out, a convicted murderer's claim to a part of the family estate was admitted. It is stated that permission to introduce a measure put forward by the Christians for a repeal of the act which legalizes these wrongs has been summarily rejected by the Legislative Council.—Missionary Review of the World.

Laborers of Christ—lift up your heads. Be not dismayed or disheartened. God is for us; who can be against us? The mountain is full of horses and chariots of fire and we must not trust the carnal vision to which spiritual forces are invisible and unreal. The only way to do any work for the unseen God is to work as well as walk by faith and not by sight—to believe that beyond the range our short vision and finite observation stretch limitless realms of truth and fact. Behind all work for God stands God himself, its inspiration and its assurance, its warrant and its reward. Let us believe that his command constitutes authority and his promise security, and in that faith to the end dare to do our duty.—A. T. Pierson.

In the little world in which children have their existence, whosoever brings them up, there is nothing so finely perceived and so finely felt as injustice. It may be only small injustice that the child may be exposed to; but the child is small, and its rocking horse stands as many hands high according to scale as a big-legged Irish hunter.—Charles Dickens.

When your child is restless, pride yourself not on forcing him to keep still, but on finding some reasonable thing for him to do in which his restlessness becomes an activity.—Alicie Wellington Rollins.

The cure for a broken heart, if there be any, is not solitude and prayer, but the facing the wounds and stings of the world's life.—Marion Crawford.

About falling from Grace.

Write on this subject because there are those who are going about over our state preaching that those who have once been saved by faith through the cleansing blood of Jesus Christ can again go so deep in sin and be so estranged from his love and his guidance, and even from his power. Now I think we ought always to take God's word on this and on all other subjects appertaining to religion. I don't think we ought to believe anything just because some preacher says it, but ought rather to see if God's word backs him up in what he says and especially ought we to be very careful at accepting what some preachers say when they are putting forth an argument to prove some special phase of doctrine held by their church or sect. If God says these things believe them. If He says that one can fall from grace and be lost after once being saved believe that too, by all means, but be sure that He says it before you believe. I find though that too few people are willing to take up their Bibles and search out these things for themselves. Hence I write.

In this article I shall endeavor to take up both sides, that is I shall take up the other side as I have heard it and shall try to show the fallacy of it. Then I shall give you the scriptural proof to show that he whom God has regenerated, and saved through the precious name of Jesus Christ cannot fall from grace, but is "kept by the power of God unto salvation." I heard a preacher of another denomination preach on falling from grace, using as his text the clause "Ye are fallen from Grace," Gal. 5:4; backing his argument up with instances of such characters, as Judas Iscariot and Simon, the sorcerer. Now any one who will study carefully the third, fourth and fifth chap. of Gal. will see that Paul is here making an argument against false teaching of Judaizing teachers, who had been down into Galatia teaching that one was alright to believe on Christ, but still these Galatians must keep the law of Moses along with their faith and must therefore be circumcised, but what does Paul say? He says "Christ is the end of the law for righteousness to every one that believeth," Rom. 10:4, and therefore he says to the Galatians—"Stand fast in the liberty wherewith Christ has made us free," Gal. 5:1. Do not take on your selves again the bondage of the law from which Christ has released you for he says "For I testify unto every man that is circumcised that he is a debtor to do the whole law, Christ will become of none effect to you whosoever you are justified by the law, ye are fallen from grace," Gal. 5:3-4. The Revised Version has this last clause "Ye are fallen away from grace." Now if we look at this taking into consideration that which comes before, we will see that Paul does not mean to say that one can fall from grace, but that one goes away from the gospel of Christ, which reveals God's grace, and has therefore fallen away from the means of salvation or the means of grace. "Ye are saved by grace

through faith and that not of yourself it is the gift of God." Here you will notice that this salvation by grace is through faith in Christ. Then if we go back to the law which cannot save (for if the law could save why did Christ come.) We have taken ourselves away (fallen away) from the means of grace, the gospel of Christ. Now one can clearly see that this scripture taken out of its setting, by itself and then if we do not take into consideration, the scriptures which come before makes a very good text on falling from grace, but when we take it as it was meant to be in connection with the scriptures we surround it, it loses all of this meaning.

Now as to backing up an argument on falling from grace with such characters as Judas Iscariot as one who had fallen from grace. One can soon see the weakness of such an argument, if he will only refer to such passages as Jno. 6:70-71, where it is said "Jesus answered them, did I not choose you twelve and one of you is a devil," but John says he was speaking of Judas who was to betray him. I will ask you to look with me at Jno. 12:6, where Judas is called a thief and then I ask you candidly could one be a thief or a devil and be a Christian (have any grace to fall from?) And as to Simon, the sorcerer's faith, where we are told "Then Simon himself believed," Acts 8:13. I only ask you to run the references which refer you to Jas. 2:19, where it is said "The Devils also believe and tremble." Then we are to infer from this that Simon's faith was such as that exercised by devils and therefore not a saving faith. Then we see that the scriptures may be used in this way to mislead those who do not take the time and trouble to examine them for themselves.

Now, I would like to bring before you a few scriptures which I think will prove conclusively that God's children are kept from falling by His divine power and good providence. I will ask you to look with me first at Heb. 10:14, where Paul in speaking of those who are saved through Christ says "For by one offering He (Christ) has perfected forever those that are sanctified (set apart.) Then if Christ has perfected forever by his atonement those whom he has set apart or regenerated how are they to be lost or I might ask what does forever mean? Let us look also at Jno. 5:24, where Christ said "Verily, verily, I say unto you. He that heareth my words and believeth on him that sent me hath everlasting life and shall not come into condemnation, but is passed from death unto life." I refer also to Jno. 11:25-26. This is just before the raising of Lazarus. Jesus was speaking to Martha—"Jesus saith unto her, I am the resurrection and the life he that believeth on me though he were dead yet shall he live and whosoever liveth and believeth on me shall never die." Look also at Jno. 10:27-29 where He says "My sheep hear my voice and I know them and they follow me and I give unto them eternal life and they shall never perish neither shall any one pluck them out of

my hand. My Father who gave them me is greater than all and no one is able to pluck them out of my Father's hand." I thank God with all my heart for such passages as these: "He that believeth on him that sent me hath everlasting life" and "whosoever liveth and believeth on me shall never die" and Christ gives to us who are his sheep or flock "eternal life" and we become that eternal life, "shall never perish." Then I ask how is the devil going to get us, how is he going to come in between us and God and pluck us out of God's hand? He can't do it, you say but why can't he do it? Because we are "kept by the power of God through faith unto salvation," think of it, kept by the almighty power of God unto our salvation is complete. Then you might ask why we are kept, I refer you to Luke 22:32 where Christ said to Peter "I have prayed for thee that thy faith fail not." Christ prays to God for us and I ask you to look with me at Jno. 17:11-20, where Christ in his prayers said "Holy Father keep through thine own name those whom thou hast given me, etc.," and again in verse 20, neither pray I for these (the apostles) alone but for them also which shall believe on me through their word." The Christian then is "kept by the power of God through faith unto salvation," because Jesus Christ prayed that he might be kept and he is now at the right hand of God interceding for us there, just as he interceded for us when He was on earth. How could one fall when Christ is interceding for him? When he has the whole power of God as administered through the Holy Spirit to uphold and strengthen him?

But some say isn't this a dangerous doctrine you Baptists preach? Don't this license one to do just as much evil as he wishes after he becomes a Christian? In other words don't it give the professed Christian a chance to be a very sinful and a very wicked man and cause him to believe that even though he is sinful and wicked he will yet be saved? No! In the first place the genuinely converted man or woman will not have a desire to go back into sin, but if he does go back which I think he will not do knowingly and intentionally, we are told in Heb. 10:26-27 "For if we sin wilfully after that we have received the knowledge of the truth there remaineth no more sacrifice for sins (that is Christ will not be offered a second time for our sins, which is what would have to be done if we were to fall from grace, and again be restored.) But a certain fearful looking for of judgment and fiery indignation which shall devour the adversaries." The Christian who sins wilfully is to be punished and that until the adversaries are devoured or until he is willing to turn loose that particular sin or sins. I know there are some who will say that they know church members who live very sinful lives and some of them do not receive any punishment. There might be several ways to answer this. Christ said "Not every one that saith unto me Lord, shall enter into the kingdom of heav-

en, but he that doeth the will of my Father, which is in heaven." Not every one who is a church member is a Christian and then God's appointed time to send the punishment on some of those who are Christians and church members may not yet have arrived. Another thing is that we can't always tell when one is being punished. Many bear a great deal of pain secretly. We can't tell by looking at a person what he may be suffering.

One thing I would like to impress is that you profess to be a Christian and are not living a Christian life and still you do not suffer a genuine remorse of conscience. I would advise you to look very carefully into your life for you may wake up at the judgment and find yourself among those of whom the Lord said "Many shall say unto me in that day Lord, Lord, have we not prophesied in thy name and in thy name have cast out devils and in thy name have done many wonderful works? And then will I profess unto them I never knew you; depart from me, ye that work iniquity."

C. C. Briscoe.

Salvation, Baptism, Church membership.

Noting a statement of Pastor Russell of the London Tabernacle that a majority of Baptists believe and teach that salvation is dependent upon baptism and church membership has constrained me to pen a few facts based upon God's word.

First. Salvation. What is it? Rom. 6:23. Gift of God. Second—How obtained. Paul says in Rom. 10:10: For with the heart man believeth unto righteousness and with the mouth confession is made unto salvation. The thing here admonished to believe is that Christ died for our sins, and arose for our justification. The heart belief is of a character that is accompanied by repentance toward God and faith in Christ as a personal saviour. Second—Who are eligible to salvation? Our Savior said in John 3:16: Whosoever believeth, includes all of us, and most assuredly expresses free moral agency. Some one will ask how about children and irresponsibles. They all occupy the same position that Paul did before sin revived, he was alive, therefore not amenable unto the law, but when the spirit of God convicted him, he died, that is he was sentenced, he was born in sin as all descendants of Adam are. Rom. 5:12. Wherefore, as by one man sin entered into the world and death by sin, and so death passed upon all men for that all have sinned. Rom. 14:4. Christ the end of the law for righteousness to everyone that believeth. So we see Paul's only recourse, he acknowledges his death because the spirit making him know his condition because of sin and he grasped the only means. Right here we see how and when a soul is saved, Christ said, Jno. 6:44, No man can come to me except the Father who hath sent me draw him and I will raise him up at the last day. Let me say that four things are necessary to the salvation of every soul that has ever or ever will be saved. First—The existence of a supreme

God, the father and creator of heaven and earth. Second—The Holy Spirit drawing men. Third—Jesus Christ, the Saviour, who came, died and was resurrected. Fourth—A willing soul. God does not save against the human will or else Christ would not have said whosoever will let him take of the water of life freely. A great deal of comfort comes to the believer in the last portion of verse quoted in the assurance given by our Saviour. I will raise him up at the last day, some profess not to believe this. A close study of these scriptures and Paul's experience will surely convince the most skeptical that salvation is most certainly God's to grant, through his own plan and that what is required after repentance, and faith, is simply obedience as pertains to baptism, church membership, etc., works, love, loyalty all are not mediums through which we obtain salvation, but clearly fruits of soul rejuvenation, which makes us not only heirs, but joint heirs with Christ. If so be we suffer with him. Second—Baptism. We have not connected this act or obedience in any sense whatever with the all important subject of getting into the kingdom of God, and will endeavor to show what it is and relationship. Paul will serve as a good example, he was obedient, proving that he meant to serve his new master when he asked what wilt thou have me do, being told he went to Damascus and on instruction from God's servant Ananias, arose and was baptized, nothing strange about that, his Master had submitted to same, why not he; I am sure he followed the example as given in Mark 1:9 and it came to pass in those days that Jesus came from Nazareth of Galilee and was baptized of John in the Jordan, and straightway coming up out of the water, etc., but some very smart men say he was sprinkled or if not that it makes no difference with Paul, because he had acknowledged a new Lord and was now a child of God, because he had trusted Christ hence had been regenerated, Rom. 6:3-4-5, in speaking of his experience with other children of God says: Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death. Therefore we are buried with him by baptism into death (why) that like Christ was raised from the dead by the glory of the Father even so we also should walk in newness of life. For if we have been planted together in the likeness of his death we shall be also in the likeness of his resurrection, means a lot, doesn't it? Have you done it? Paul was talking about those who had died to the world, and taken on a new Lord, even Jesus Christ, for, Rom. 6:2, he prefaces the foregoing Scripture by asking how shall we that are dead to sin live any longer therein. We all know what burying means, and equally well how planting is performed. Paul could not have more plainly told us that, he with other believers were dipped under the water, but I am sure no one who doubts will be especially enlightened by these words as they stand out clearly in God's word and are rejected by a great

many professed Christians, nevertheless, it is a duty we owe to continue pounding the truth at the unenlightened.

Third—Church membership. What is it?

In the preceeding we have in Paul a saved Soul, then an obedient soul, now he is ready for membership in a church which as we know (visible) is composed of baptized believers, he is therefore now eligible. How do we know Peter was preaching repentance and warning that the people flee from the wrath to come and Acts 2:4 tells us that they who gladly received His word were baptized and the same day there were added unto them about three thousand souls. Now if it is meant that these were added to the church that Jesus had established, and that immersion is baptism (which I don't doubt) there must be a large percent of people who when Christ comes, so when they are ushered into the judgment will find that if baptism and church membership are necessary to save will be sorely disappointed. No Baptist believes or teaches such, one who teaches that baptism is essential to salvation must be a Campbellite and is in the wrong church. Let us read God's word and pray that the influence of environment and teaching may be cast off and we be made willing to accept the truth which is plain and easily understood, and act upon some in the sense of (fear) love of God, because of doing His will.

W. S. Temple.

Successful Day at Eastabuchie.

T. J. Moore.

Things ran well here yesterday. An old ex-pastor who had not preached here since he closed his pastorate fifteen years ago was with us and preached at both the morning and evening hours. Bro. O. D. Bowen is the man. It was delightful, indeed, to have this ripe old saint among us. His many friends of former days were made happy indeed to meet and greet their old pastor once more. He gave us two sweet, consoling, practical and uplifting messages from our Heavenly Father. The congregations were large and appreciative.

At 2:30 we launched our B. Y. P. U. work with an enrollment of twenty-five of the leading young people of our town.

The attendance at the Sunday school was good.

Our church this year has taken into its membership about thirty. The mission offerings, orphanage donations, help to visiting ministers, to our denominational schools and pastor's salary have all been in excess of any previous year's work along these lines within the church's history.

We rejoice and approach the incoming year hopefully.

I have one Sunday that I could give to some one-quarter time church if agreeable arrangement could be made.

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The Convention Board Meeting.

This meeting was held December 4th to 6th. It was a very tedious and laborious session, as the all meetings generally are. It was a fine meeting. To start with, all the members were present. At the late Convention the number of members of the Board was changed, from fifteen to twenty-seven. When the Board met every man was present. This is remarkable with so large a number. The Board was organized by unanimously re-electing H. F. Sproules president; P. J. Lipsey, recording secretary; A. V. Rowe, corresponding secretary; and T. J. Bailey, treasurer.

Upon the reelection of Dr. Rowe, a committee was appointed to present at the meeting of the Convention in 1912 some suitable token of love and appreciation of the twenty years of service he has so unselfishly and efficiently rendered the denomination as corresponding secretary. Hearty appreciation was expressed for the nine years of service already rendered and the co-operation pledged for the ensuing year.

The Board then plunged right into business with such earnestness and carefulness as rarely ever characterizes the doings of a body of men. The aggregate requests from churches were larger than usual, chiefly because there were more of them. The two churches of Vicksburg, Wall street church, Natchez, Highland and Eighth avenue of Meridian, and Fifth avenue and Immanuel of Hattiesburg, were liberally assisted. The Immanuel church, of which Rev. A. L. O'Brien is the efficient pastor, being just across

the street from the Mississippi Woman's College, will be in a large measure the college church. It has had a hard struggle, but has survived the gales, and, with the help of the Board for a while longer, will be on its feet and in position to do a great work for Christ.

Rev. W. R. Cooper, now pastor of the First church, Grenada, was appointed general missionary in the Delta. It is understood that it will be his duty to exercise a general oversight of the work in the Delta, and to assist in locating suitable pastors, when practicable.

The Board still stands by the Griffith Memorial church, in Jackson, whose pastor is Rev. J. C. Parker, who seems to be bringing things to pass. All country places requesting help, as well as the towns, received assistance so far as the probable funds would go.

Over \$35,000 were actually and definitely appropriated with the probability of using the entire \$40,000 suggested by the Convention as the figure at which we as Mississippi Baptists should aim for the year of 1912.

The Executive Committee was instructed to secure offices and equipment for Secretary Rowe, in some suitable building in Jackson, which in the future is to be the permanent residence of the Secretary.

It was ordered by the Board that the books of the treasurer of the Convention Board be closed on October 31st; that all money of the Board pass the Treasurer's hands and be duly entered on his books; and that all missionaries and employees be paid monthly, instead of quarterly, as heretofore.

The Board appropriated \$500 for the use of the Layman's Executive Committee.

J. E. Byrd was re-elected Sunday School Fieldman and \$600 appropriated for an assistant whose business it will be to encourage and improve primary work in the Sunday Schools of the State.

An appropriation of \$1,000 was made to be used in co-operative work with the General Association. This amount has been used in this way for some years.

The sum of \$1,000 was placed at the disposal of the Delta missionary for the purpose of assisting in locating pastors.

The Gulf Coast section was still liberally remembered among the appropriations.

The mission field in Wilkinson and contiguous counties was granted more help than formerly.

The Corresponding Secretary was instructed to attend the general annual meeting of secretaries of the Southern States, his expenses being paid by the Board. Also, the Board voted him a vacation of two weeks at any time he might select.

Mississippi Female College.

This is a new enterprise which Mississippi Baptists have launched. It is located on the outskirts of the city of Hattiesburg, and is now in fine running order, having President W. W. Rivers at its head and about thirty-five young ladies in its halls, receiving

the training and instruction usually given in such institutions. The enterprising citizens of Hattiesburg arranged for the messengers and visitors to the State Convention at Gulfport to stop over at Hattiesburg on their way to the Convention. About one hundred availed themselves of the opportunity. We were met at the trains and whirled around through the beautiful, thriving city in carriages and automobiles, and entertained in the hospitable homes in a most soulful style for a few hours, all night or just as long as we could stay. Of course, we were carried to the college and we were greatly pleased with it. The bedrooms are so roomy, fresh and clean, that they make one feel better for having gone there. The college is well located, and the citizens expect soon to have the trolley car line extended out there. It was indeed a great pleasure to the editor and wife to have splendid entertainment in the home of Dr. and Mrs. I. P. Trotter. At one time the editor and Dr. Trotter were school mates in Mississippi College. Mrs. Trotter and Mrs. Bailey were at the same time school mates in Central Female Institute, now Hillman College. This fact enhanced the pleasure of us four, so that taken all together it was an uncommonly enjoyable visit. With the prowess of the Hattiesburg folk as a stimulus, we feel assured that the Baptists of Mississippi will see to it that the new college shall become a great and helpful institution of learning for our girls. The present pastors will all remain in their places and this means much for the success of the college; for they are all stirring, energetic men. They are Trotter, Solomon and O'Brian. The Baptists of Hattiesburg turned this college over to the Convention at Gulfport unencumbered, and will meet all expenses of operating it to the close of the present session. Then the Convention will assume the responsibility of running it. Of course a Baptist denominational girls' school in Mississippi is an experiment, but not a discouraging one, with our numbers, wisdom and wealth.

The Mississippi Baptist Hospital, located at Jackson, which has been in successful operation, in a limited way, for two years, is now landed on a basis for doing large things. The recommendations of the committee, who have been serving for a year, to begin a movement at once to raise at least \$50,000 for the purpose of erecting a new building, was accepted by the Convention, and a Board of Trustees was appointed to have the institution chartered and to direct the campaign for raising the \$50,000. Miss Stamps, the former nurse trainer and superintendent, has been continued in her old position, but on a salary basis. She has proven herself highly satisfactory.

Our friend and brother, L. W. Berry, of Pinola, after a lingering illness, entered into rest on December 5th, and his body was consigned to mother Earth on December 7th in the family graveyard in the country. We extend sympathy to the bereaved ones.

An Example.

Sometimes a thing looks good, but when the final analysis has been made and the results have been noted, it is found that what we thought was good was all a fake and a delusion. The origin of the English theater is an illustration at hand. When the priests in the beginning of the latter half of the Middle Ages, when dense ignorance was brooding over all the world, with an effort to set before the people the message of the Gospel by concrete representation, fell upon the plan of using a kind of drama played by themselves, it seemed that there could not be any thing wrong in these performances which were "an expedient employed by the clergy for giving religious instruction to the people." These rude people saw no impropriety in representing the Trinity, angels, devils, saints, and martyrs. But these scenes were too serious and weird to attract for long at the time those unlettered folks, so those who had it in charge soon began to introduce into their performances the element of comedy. This was supplied by "representing the wicked personages of the drama as placed in ludicrous situations." The devil generally played the part of the clown. These miracle plays were strictly religious, and in the course of time they were supplanted by a type of play called the "Moralities." The subjects of these new dramas, instead of being purely religious, were moral, as their name implies; and their ethical lessons were conveyed by action of an allegorical kind. Instead of representing the supernatural beings, they confined their characters to earthly beings. Growing out of this character of drama were the Interludes, "a class of composition in dialogue, much shorter in extent and more merry and farcical." From this class of drama was developed the perfect drama of which Shakespeare and his comrades were the exponents. Their aim and purpose were to portray nature and natural passions. They "gave an intense humanity, a reality to every character in the play." During the century immediately following Shakespeare, sprang up a class of dramatists lead by John Dryden who degraded their talents to the service of an immoral public. They drew their material not from nature but from society. They did not deal with the springs of human passion and action. The spirit of this new drama we think still goes on, and is clearly seen in such works as are sometimes represented in the Capital City. We are discussing this question without any regard to what we believe about the good or bad of high-class drama. Our remarks relate entirely to the danger of any stage representation which leaves him who sees it a worse man than he was before the performance. Such as "mock sacred things and moral principles which Christians hold in the highest respect." Whatever is calculated to debauch the hearts and minds of those in attendance, especially of the young, surely ought to be tabooed by all the Protestant pulpits in the land. Of course, this would bring controversies, but men serving

as God's messengers ought not to be afraid of going into the devil's strongholds and attacking him with all the vigor of a Samson with a lion. "As matters stand, many of the theatres can no longer lay claim to being houses of amusement, pure and simple, for they have overshot the mark and wandered far into the lurid domain of untrammelled license."

Dr. Gambrell's Address.

By official invitation Dr. J. B. Gambrell, editor of the Standard, of Dallas, Texas, addressed the Mississippi legislature on November 14. What this guide, philosopher and friend of humanity said cannot fail to be of interest.

"The greatest demagogue of the day," said the speaker, "is the man who tries to ride down a part of the people in order that he may get office and rulership. New statesmanship does not mean one who is against capital and corporations—the man who is against corporations all the time is opposed to progress, and should not be elected beat constable in any part of this great country. There is an unreasonable prejudice against corporations just because they are such, and that prejudice is carried right into the jury box too often."

The speaker declared the country could not get along without railroads, and also referred to organized labor as good when properly handled. Legislation should be directed from the standpoint of humanity, as in child labor laws.

"Liberty is a great word," said the speaker, "but by itself may go into anarchy, so that it must be accompanied by law, then becoming safe. All men should be educated to obey the laws, no matter what they are, Adam and Eve were not turned out of the Garden of Eden for eating the apple, but for disobeying the law."

The speaker said he heard that in Mississippi there are those who object to some of the laws, especially those prohibiting the sale of liquors and they refuse to obey them. "These laws should be made so hard on the violator that he will not dare to disobey them. Down in Texas they send gamblers to the penitentiary when they catch them, and the consequence is that they have left the state."

Reverting to the race issue, Dr. Gambrell stated that he was not so much concerned about the black side of the question as about the white side. The Anglo-Saxon race had been the torch bearers of civilization, and had blazed the way through the South. They had left the negroes here—they did not bring themselves, and as a weak and inferior race they should be treated humanely, taught a higher civilization and made better citizens. He here told Mr. Dickens' story of "Mr. Nobody," to illustrate how necessary it is to live a clean life and set an example for the inferior neighbor. "The worst citizen," said the speaker, "is the man who would kick a poor negro. If I wanted to kick anybody, figuratively or otherwise, I would kick the governor, or a member of

the legislature." The negro is one of God's creatures, and the speaker does not believe that any man can cheat, abuse and steal from the negro without in course of time treating his white neighbors the same way. It was the chivalrous man who takes up for and defends the weak and ignorant.

The South Mississippi Bible Institute will be held at Hattiesburg, as usual, commencing on Monday after the third Sunday in January, 1912. Rev. L. W. Scarborough, of the Southwestern Theological Seminary, at Fort Worth, Texas, will deliver two lectures each day on evangelism. Brother Venable will be there, of course.

Rev. R. M. Boone, editor of the Baptist Chronicle, of Louisiana, has recently paid us a friendly visit. Having been pastor in Mississippi for several years, in Indianola and Sardis, he is not a stranger in the State. His looks would indicate that he enjoys editorial work.

Our brother, J. T. Longmire, who was stricken with paralysis at Gulfport during the Convention, died on Dec. 1st, at Gulfport, and was buried at Pelahatchie, his home, on Sunday, the 3rd. He was mayor of Pelahatchie and was held in high esteem by all who knew him. We extend to his widow and children our heartfelt sympathy.

Ordination at Madden.

On fourth Sunday, Nov. 26, 11, a presbytery met at Mt. Zion church for the purpose of ordaining and setting apart to the full work of the gospel ministry, Brother W. O. Owens. Dr. A. M. Barnett acting as moderator. The candidate gave his Christian experience and call to the ministry. Dr. Barnett led the examination. The ordination sermon was preached and prayer offered by Bro. G. W. Nutt.

After a thorough and satisfactory examination and the laying on of hands, the Bible was presented by Dr. A. M. Barnett.

The congregation was dismissed by Brother Nutt.

Brother Owens is one of our best young men. He has been called to the pastorate of two churches, Walnut Grove and Sardis. May the gospel be preached through him in power and simplicity.

All the more shame to those who are not interested in the great and beautiful things of God's world. Men and women live to be old and die without having known the thrill of enjoying a sunset or being delighted with a flower or understanding in the smallest degree the mysteries of the air and earth. In a universe which has been built and planned for the purpose of giving God's children pleasure, thousands walk through it without ever knowing how it is made; and busy themselves with insignificant trifles, calling them "entertainment" or "amusement."—Charles M. Sheldon.

A Great Boon to Mississippi Baptists.

T. S. Moore.

In the humble judgment of this scribe the Baptists of this State have never taken a step so fraught with more importance to the denominational welfare than when, in convention at Gulfport, they launched a Baptist College for girls. Surely it was the proper thing to do and should have been done many years ago. It is an undisputed fact that mothers and teachers have more to do with shaping the social, political and religious destinies of a state or nation than all other human agencies combined. If I thought any reader of this article doubted this statement I would pause here long enough to array sufficient proof from the annals of history to dispel every vestige of that doubt. Why was Hannibal, the enemy of Rome, endowed with the power to almost demolish the great empire? His mother transferred her spirit of inveterate hatred and vengeance to her son by training into him what she felt in her own soul. Why was Crystostom the prince of preachers of all ages since apostolic times? Because his gifted young widowed mother threw her very soul into his training as only a mother can do, giving to him the entire and immediate benefits of all her splendid gifts. It was not the example of their father but the untiring efforts of their mother that gave to Methodism its great founders and leaders, John and Charles Wesley. The Apostle Paul in tracing the source of the great power possessed by his ministerial son, Timothy, points us not to the theological training Timothy had received at his hands, but to "the unfeigned faith that in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice."

Are first impressions most lasting? Their who has the opportunity to form the first impressions upon the heart and mind if it is not the mother who gives the child its birth and has the cure solely almost for the first few years of its life?

Next to the mother is not the father except in rare cases, but the teacher. For nine or more months in the year and eight hours of the day the teacher has the child in hand. Eighty per cent of our teachers both in secular and Sunday schools are women.

When these admitted facts before us, is it hard so to tell who forms the molds from which each succeeding generation will come into a crystallized state of character?

The power that hopes to shape the finished product must shape the molds into which that product is to be poured and held until it shall crystallize. The future mothers and teachers are the key to every social, political and religious situation. To lose grip on that key is to lose everything. Thanks be to God that after so long a time Baptists of Mississippi are preparing to vigorously lay hold of this great power.

Our queenly infant enterprise is happily situated being in the vigorous, young and growing city of Hattiesburg "clothed and in its right mind, owning a property worth

\$70,000, already on its feet and marching on to a glorious success. Amen and amen!

What Does He Mean?

Brethren in their writing sometimes do themselves injustice by failing to clearly state or express the idea to be imparted, and are misunderstood. In the Sunday School Teacher for November Bro. E. L. Middleton makes this statement: "The efficacy of the Sunday school in training for salvation is evident." I do not know whether I understand what he intended to teach by this, or not. The words "training for salvation" kept ringing in my ears so that I am bothered. I wish I did know for certain. Now if he had said training for church membership it would have been more easily understood, that is, it seems so to me. But he said training for salvation. We might speak of training a boy to work, or training him for military service, etc. But what in the world can a Sunday school do to train him for salvation? I can understand how a Sunday school might do much towards training a boy to be good and behave himself generally, but there is a great deal of difference between this and salvation. Training for salvation seems to suggest the idea as I see it, of fitting, preparing or qualifying a person for salvation. If that is the idea then one must be carried through a course of training in the Sunday school before he is fit, or qualified, to be saved. But possibly the Brother did not mean this, if not, then what did he mean?

According to the scripture order as given in the Commission the "teaching to observe all things whatsoever I have commanded you," which is the training comes after salvation and baptism. But the Brother is talking about training for salvation, not training those who have been saved.

"Train up a child in the way he should go and when he gets old he will not depart from it." Now I understand that all right, or I think I do, for that belongs to the moral code and has no bearing on the subject of one's salvation. Now the idea that people should go through a "cleaning up" process of some sort supplied by the Sunday school in order that they be saved and fitted for baptism at the pastor's hands must certainly be far from the intended meaning of Mr. Middleton's words. I hope so anyway, and yet I do not know what else we can get out of it.

We have been informed from another quarter that there is no scripture authority for Sunday schools, because there were no Sunday schools in Bible times. Is it not strange if the Sunday school is so important as to be recognized as a force for training for salvation that the inspired writers should overlook it?

They all say though "Go into all the world and preach the gospel to every creature, he that believeth and is baptized shall be saved and he that believeth not shall be damned. "By grace are ye saved through faith." And Jesus said himself "Except a

man be born again he cannot see the kingdom of God." "Marvel not that I said unto thee, ye must be born again."—Gal. 3:1. J. R. Sample.

Resolutions.

Itta Bena Baptist Church met in conference this the 30th day of November, 1911 and passed the following resolutions:

Resolved, That inasmuch as that Bro. S. G. Cooper, has seen fit to sever his connections with us, as pastor and church, it is with sincere regret, and sadness that we give him up.

Resolved, That in him, we recognize a strong and able minister of the Gospel of our Lord and Saviour, who speaks boldly the Truth as revealed in God's Word, and will be found on the right side of every moral question, and condemns sin most forcibly.

Resolved, That we commend him for his manly, Godly, and consecrated walk and life before men.

Resolved, That it is our heart's desire and prayer, that he may cast his lot among God's people, where it will be pleasant for himself and family, and where he can do most for the honor and glory of our God.

Resolved, That a copy of these resolutions be spread on the minutes of this church, and a copy given Bro. S. G. Cooper, and a copy mailed the Baptist Record for publication.

A. Robinson, Moderator P. T. L. J. Young, Clerk.

Parker Memorial Church.

It would do your heart good to visit our church, for it is being rejuvenized. Our pastor is great. In fact, we did no small "stunt" when we moved him from Mississippi. In the weekly prayer meetings he has organized a junior choir. Consequently the children want to go to sing. Last night the B. Y. P. U. had about 100 present. The very youngest member is on the program once a month, and they are so enthused that they are bringing out their parents, and in turn are catching the spirit.—"A Member" in Alabama Baptist.

Well Pounded.

My members of Fellowship church, near Lamar, Miss., and the Methodist there, with others, also two members of Rodney church, all went in to gether, and gave me such a thorough pounding on Nov. 18th, that I was not able to get back to Clinton with it all. There are no better people than these any where.

Now, do not say on Dec. 31st that you forgot to treat your pastor to such a favor as this, because I hereby make you think to "go and do likewise."

Yours in the receptive mood,

Chas. L. Lewis.

Clinton, Miss., Dec. 7, 1911.

Sunday School Helps.

We have just received a large supply of Sunday school helps. The most widely used commentary on the Sunday school lessons is Peloubet's Select Notes. They have stood the test for more than a quarter of a century, and are growing in favor with the people. We herewith append a list of Sunday school helps with prices postpaid:

Peloubet's Select Notes, \$1.10.

Tarbell's Teachers' Guide, \$1.10.

Arnold's Practical Commentary, 75c.

The Teacher Training Course, consisting of eight books:

1. Convention Normal Manual, boards, 50c, paper, 35c.

2. The Graded Sunday School, 50c.

3. After the Primary, What? 50c.

4. Sunday School Teaching, 50c.

5. The Pastor and Teacher Training, 50c.

6. The Doctrines of Our Faith, 50c.

7. McClellan's O. T. History, 50c.

8. McClellan's N. T. History, 50c.

Questions are sent with all these books.

"The Best Christmas Gift Is a Good Book."

One of the Best Books for the coming Christmas will be Prof. Ellett's Poems.

It is nicely bound in leather.

It contains an excellent picture of Prof. Ellett, from a photograph taken just a few weeks before his death.

Its sparkling pages will bring smiles and tears, pleasant emotions and sublime reflections, loftier thoughts and better living.

Either gift or library edition, fifty cents (state with order which is wanted.)

Every Mississippi teacher should have Prof. Ellett's Outline of Mississippi History, price 25 cents; his Outlines of U. S. History, 25 cents; and his "The Federal Union and Mississippi" (Civil Government) 60 cents. Send stamps or postoffice money orders to T. C. LOWREY, Administrator of Prof. Ellett's Estate, Blue Mountain, Miss.

Dr. P. S. Henson has recently given to the reading world fourteen sermons in printed form that constitute a handsome volume of 256 pages. They are full of richness and are thought-provoking. The volume sells for \$1.15 postpaid. Its title appears a bit sensational until the book is read, and then it seems highly appropriate. Here it is: "The Four Faces and Other Sermons." Here are the four: The face of an ox; the face of a lion; the face of a man; and the face of an eagle, all based upon Ezekiel 1: 10. Some of the interpretations may be open to the criticism that they are a bit fanciful, but they are nevertheless suggestive and helpful. Who that ever heard Henson would not like to read these sermons? The sermon on "The Lost Bible" alone is richly worth the cost of the book. It is printed on The Griffith & Rowland Press, 1701-1703 Chestnut Street, Philadelphia.

"Thy will be done" is not a prayer of resignation only. Something is to be done. It calls for action, not passivity. The will is to be done by men.—J. R. Miller.

Indianola Triumphant.

The new church costing over \$20,000.00, will be completed this month. The amount needed to pay for entire equipment, house and furnishings; was \$7,000.00, when on Sunday Pastor J. B. Leavell asked for the amount. The response was marvelous, and the gift soon passed beyond \$8,000.00, when the giving began for a pipe organ and enough is subscribed to handsomely care for that need. The church is artistic and commodious; the plan is perfect for Sunday School and church purposes, and no town in our State of the size can boast of a nicer church. A greater band of people no pastor ever served.

Baptist State Convention.

The Baptists are expecting to have a great time at Leesville. The Monroe contingent will be the most consequential in the entire assembly because they are building one of the prettiest new churches in the State, and have a street coming to them.

You can talk about Shriners and Elks, and Knights Templar, and Knights of Columbus, and all the other brotherhoods of men in convention; they can't hold a candle to a Baptist Convention when it comes to having a good time. They are no psalm-singing, long-faced sanctimonious bunch, as you'd imagine—but the jolliest set ever assembled. They have no clericals to weight them down with the dignity of office; they have only their long-tailed coats, these democrats of Democratville, and they leave them at home mostly, and bob-tailed and free, bishopless and unbosomed, they come together, sons of independence, all, hundreds strong, and raise more sand and money for various church purposes than any people you ever read about.

They legislate everything in, and everything out as it pleases them; they fight and pray, and scrap and sing, and fight some more, winding up in the grand finale, with their arms around each other's necks, and a sense of duty well performed. In the meantime, they provide for their poor, their widows and orphans, for their superannuates, for their colleges, churches and missions. Some one is always up on his feet on the platform begging for this, that and the other, and its dig, dig, everlastingly down into your jeans, until the wonder is that there is car fare left in the audience.

They are all right, these Baptists, and a power for good in the land.—Independent.

The above quotation shows the standing of the Baptists in Monroe, La. The Rayville Baptists have shown recently that they can dig some. They are making rapid progress in every respect and never fall behind in any department of their church work.

To call upon God means to be willing to be saved in His way.

The elect are whosoever will; the non-elect are whosoever won't.—Henry Ward Beecher.

The Charter of Incorporation of the Mississippi Baptist Hospital.

1. The corporate title of said company is Mississippi Baptist Hospital.
2. The names of the incorporators are: J. N. McMillin, postoffice, Jackson, Miss.; P. I. Lipsey, postoffice, Clinton, Miss.; W. A. Borum, postoffice, Jackson, Miss.; J. H. Price, postoffice, Magnolia, Miss.; Bryan Simmons, postoffice, Leaned, Miss.; J. C. Parker, postoffice, Jackson, Miss.; John E. Noble, postoffice, Jackson, Miss.; J. Percy Wall, postoffice, Jackson, Miss.; S. R. Whitten, postoffice, Jackson, Miss.; Z. D. Davis, postoffice, Jackson, Miss.; W. M. Burr, postoffice, Cleveland, Miss.; John S. McIntosh, postoffice, Mount Olive, Miss.
3. The domicile is at Jackson, Miss.
4. Amount of capital will be donated and it shall be a benevolent institution without dividend, and all earnings will be invested in betterments and improvements by the trustees.
5. The period of existence (not to exceed fifty years) is fifty years.
6. The purpose for which it is created is: To purchase or lease and own both real and personal property necessary for all its uses and purposes, and it may receive gifts and donations of money and of real and personal property. To build, construct, equip, maintain and carry on a hospital or hospitals for the treatment of persons suffering from physical ailments and diseases (except contagious diseases). It may keep, board, lodge all such persons, and may charge and collect fees and compensation from all such persons, and for all services rendered, and may do charitable work. The business of this corporation shall be managed by twelve trustees, or more, named from time to time by the Mississippi Baptist State Convention, but until their successors are named, the above named incorporators, together with such officers as they may elect, shall conduct and carry on its business. Said trustees may borrow money and hypothecate all the property of the corporation to secure the same.
7. During vacations of the Mississippi Baptist State Convention, the trustees may fill vacancies that may occur in this Board of Trustees.
8. The rights and powers that may be exercised by this corporation are those conferred by the provisions of Chapter 24, Mississippi Code, 1906, and all subsequent amendments thereto.

J. N. McMILLIN,
P. I. LIPSEY,
W. A. BORUM,
J. H. PRICE,
BRYAN SIMMONS,
J. E. PARKER,
JOHN E. NOBLE,
J. PERCY WALL,
Z. D. DAVIS,
S. R. WHITTEN,
W. M. BURR,
JNO. S. MCINTOSH,

Incorporators.

ACKNOWLEDGMENT.

State of Mississippi

County of Hinds.

This day, personally appeared before me, the undersigned authority, J. N. McMillin, Wm. A. Borum, Bryan Simmons, John E. Noble, Z. D. Davis, W. M. Burr, P. I. Lipsey, J. C. Parker, J. Percy Wall, John S. McIntosh, J. H. Price, incorporators of the corporation known as The Mississippi Baptist Hospital, who acknowledged that they signed and executed the above and foregoing articles of incorporation as their act and deed, on this the 7th day of December, 1911.

PERCY L. CLIFTON, Notary Public.

Commission expires Feb. 21, 1914.

State of Mississippi

County of Hinds.

This day personally appeared before me, the undersigned authority, S. R. Whitten, one of the incorporators of the corporation known as The Mississippi Baptist Hospital, who acknowledged that he signed and executed the above and foregoing articles of incorporation as his act and deed, on this, the 11th day of December, 1911.

PERCY L. CLIFTON, Notary Public.

Commission expires Feb. 21, 1914.

Are we honest in purpose, honest to God? or is our honesty a little marketable commodity by which we advance ourselves from one situation to another—a scrap of paper and which is written, "Behold an honest man, and give him and increase of salary!"—Joseph Parker.

A Psalm of Missions.

"The heart in mournful numbers,"
Missions is an empty theme!
Tell me that the heart can blunder
More by far, than mission's dream.

"It is real, life is earnest!"
As the grave is not its goal;
Dust is to dust returnest,
Of money both been told.

"Not joyment, and not sorrow,
Is our destined end or way;
But that our faith tomorrow
Shall more Missions than today.

"Not long, and time is fleeting,"
And not always may we save,
For some will say we're cheating,
And from sorrow's cup we'll lave.

What we have we loaned us gladly
By His hand from highest Heaven,
Let's be careful, lest we sadly—
Like Eliphaz—read the raven.

Not on hearthstone, nor the threshold
Stops our Mission obligation,
But to give, not with holding,
Till the earth has heard salvation!

Let me daily pray and blessing
To thy God and Lord most holy,
Be to give to some distressing
One the gospel show'er lowly.
—Rev. R. R. Rockett.

Pleasant Hill.

Pleasant Hill church of Columbus association observed Thanksgiving Thursday and we had a good service, attendance not as good as we expected, owing to the cold weather.

We took a collection for our orphanage. On leaving the grounds we noticed a two-male team and wagon loaded with all kinds of good things for the pastor and family from the Sunday school.

I assure you that better-people than the Pleasant Hill church and Sunday-school people are hard to find. They never forget their pastor.

We had a good Thanksgiving service at the Second Baptist church, Columbus, Thursday night, which was only fairly well attended, owing to the bitter cold.

Yours, etc.,

J. H. Newton.

Let the brethren along the line of the Great Northern railroad take heed to the free car for the Baptist and Methodist Orphanages, that will run on December 21st. The railroad authorities are very anxious that the people take advantage, as they do not like to have "empty" cars. Let all who wish to send anything to either Orphanage, address the package and send it to the depot on December 20th. The Orphanages can use all the corn and molasses and other articles that the people wish to send.

J. R. Carter.

Wanderings.

Since the writer is back in Memphis, where he expects to make his future home, the good editor will permit this word which may be of some interest to a few of the readers of The Record.

My intimate friends understood that my sojourn in Texas was more in search of a family home than a pastorate, and after visiting Dallas, Fort Worth, Houston, and other Texas cities, and spending quite a time in Oklahoma City, all concerned preferred Memphis, Tenn., to any other place under consideration, hence I returned; and will doubtless drive down my stakes here; where I will associate my sons in some line of business.

While I am not open to a call that would necessitate a change in my residence, yet I would consider such work as I might be able to do from this point.

I greatly rejoice over the splendid report made at your recent State Convention, and, so far as in me lies, do heartily join all those who shall seek to achieve greater things in the future.

Brother Editor, I will furnish you my permanent address right soon, and, of course, will want my paper continued.

B. F. Whitten.

Memphis, Tenn.

In the modern regeneration of politics the commission form of government is playing a conspicuous part. Some city or town in every one of the states is now experimenting with this form of government, and in twenty-nine states, the plan is being tried in at least two cities or towns of more than 2,000 population. Iowa, Kansas, California, Utah, Washington, Texas and Oklahoma have adopted it in their larger cities. In Massachusetts a group of four of the large manufacturing cities near Boston are giving the form a try-out. The commission form of government calls for the election of five men who shall be responsible for their acts. No petty officers are elected. The ballot is made short, and the voter is not mystified by yards of names and a multiplicity of party names. There seems much to commend this system. It is yet in its experimental stage though it has received some thorough testing. Whether it will rid the cities and towns of "gang rule" remains to be seen.—Commonwealth.

A Few Questions.

Imboden, Ark., 8-23-1911.

Editor Baptist Record,

Please answer the following questions in The Record and oblige.

1. How did the death of Jesus benefit those who reject Him and die in their sins?
2. What are "the sure mercies of David?"
3. Were the elect ever in danger of hell?

R. V. G.

What thou doest do quickly, for even while we speak those to whom we feel tenderly grow old and gray, slip beyond the reach of human comfort.

My Creed as to the Sunday School.

1. The supreme need in our country today is that the forces which make for character shall control the forces which make for intelligence.

2. One of the greatest forces which make for character is the Sunday school.

3. The factor of the Sunday school most potent in the development of character is the teacher.

4. The supreme lack in the present day Sunday school is the lack of a sufficient number of thoroughly equipped teachers.

5. The chief teacher of the teachers and trainer of the trainers of the Sunday school is the pastor.

6. The chief trainer of the pastor is the theological seminary.

7. In view of the absence in the past of any adequate co-ordination and guidance of the departments of the teacher, the pastor, and the seminary, there is an opportunity for the new educational committee of the International Sunday School Association to do a great work for the kingdom.—Pres. E. Y. Mullins, in "The Superintendent."

What We Educate Against.

A recent copy of the Cleveland Plain Dealer states:

BREWER CROWNS WIFE.

Adolphus Busch Presents Her With A Diadem at Golden Wedding Celebration.

Pasadena, Cal., March 7.—What is said to be the most elaborate golden wedding anniversary ever celebrated anywhere in the world took place here today, with Mr. and Mrs. Adolphus Busch as the central figures.

The most beautiful and costly of the presents was the diadem presented to Mrs. Busch by her husband. It is a crown of gold, studded with diamonds and pearls, and valued at \$200,000. It was made at Frankfurt, Germany. At the wedding feast to-night at the Busch mansion, Mrs. Busch was crowned and given a seat beside her husband on a miniature throne.

The presents received by the couple are valued at \$500,000.

COMMENT.

For the brewer's wife a crown of diamonds; for Jesus Christ a crown of thorns; and what of the wives of the drunkards who have so generously poured their pennies, dimes and dollars into this wife-crowning leathen's purse? Will they wear golden crowns?

If you are looking for that which is best in the men and women with whom you come in contact; if you are seeking also to give them that which is best in yourself; if you are looking for friendship which shall help you to know yourself as you are and to fulfill yourself as you ought to be; if you are looking for a love which shall not be a flattering dream and a madness of desire, but a true comradeship and a mutual inspiration to all nobility of living—then you are surely on the ascending path.—Henry van Dyke.

Hood's Sarsaparilla

Acts directly and peculiarly on the blood; purifies, enriches and revitalizes it, and in this way builds up the whole system. Take it. Get it today.

In usual liquid form or in chocolate coated tablets called Sarsatabs.

Beginning of the Second Quarter at the Seminary.

I learn that there are a number of brethren in various parts of the South interested in taking up a Seminary course at the beginning of our second quarter. Some of them can only attend one quarter, covering two months.

As is now quite generally known the Seminary session is divided into four quarters, of two months each, beginning October 1, Dec. 1, Feb. 1, and April 1. The second quarter has a very attractive course of study to present to the student. For example:

In the class in Biblical Introduction, Dr. Eager will teach Biblical Antiquities and Archaeology, and in pastoral theology he will deal with the minister in his study and in relation to pastoral duties, profit.

In the Old Testament English class, Dr. Sampey will teach the English Bible for the period from David to Nehemiah, or to the close of the Old Testament history, a period rich in suggestiveness and full of interest.

In New Testament English, Dr. Robertson will lead the class in a study of the very heart and vital center of the New Testament itself, viz. the life of Christ, which cannot fail to be full of inspiration.

In church history, Prof. McGlothlin will cover the period included in the dates A. D., 600 to 1500, which cannot fail to add greatly to the knowledge of the student.

In Homiletics, Prof. Gardner will deal with the structure and presentation of the sermon. He will lecture also on the intellectual life of the preacher. This is a very attractive course.

In Comparative Religion and Missions, Prof. Carver will teach the following subjects, all of which are vital in the thinking and practical work of the preacher, viz.: Apologetic of the historical Christ, and the study of Religions.

In Sunday School Pedagogy, Prof. DeMent will teach the his-

tory of the Sunday School and several other interesting and instructive phases of the great work of Sunday School Pedagogy.

In Systematic Theology the subjects dealt with will be Creation, Providence, the Fall of Man, and the beginning of the discussion of the Mediatorial work of Christ.

The above is simply suggestive of some of the work to be done during the second quarter. A number of studies are not referred to at all, which are of equal interest and profit.

A student can take one quarter's work, completing class work and examinations, and if he cannot remain longer, he will have credit for this work at any future time when he may wish to return to the Seminary, or he can continue his studies in regular course until he finishes and graduates at the time of the year when he enters. Many pastors would find it very profitable to take one quarter, if unable to take more.

The suggestions he will receive as to reading, and the introduction he would obtain to great departments of study would be of great and permanent value to him. If the student is unable to enter at the very beginning of the quarter, Dec. 4th, a few days delay will not make any serious difference.

Are there not many pastors who can leave the work for a time and take the second quarter of Seminary work? The third and the fourth quarters will, of course, have correspondingly attractive material for study.

E. Y. Mullins.

Louisville, Ky., Nov. 14, 1911.

Some Meetings.

If it is not too late, I would like to ask our good brother editor for space enough to tell you some of the good things the Lord has done for us. Politics made the work a little difficult, but we put on foot on "politicking" and said, "The candidate who talks politics here will get beat." The brethren said, "That's right."

Some candidates got mad and said that was too hard, but when the time comes when men had rather talk politics than to tell a lost man about God, it's time to be hard.

We came home on June 30th, and I began a meeting on July 1st, with our old home church. It was a genuine pleasure to worship where we first found the Lord. Brother H. B. Price helped us to do the preaching—both were members and ordained there. Four bright young ladies followed the Lord in baptism. In two of our own meetings we had as our aid Rev. and Mrs. G. E. Darling, of Bethel. Brother Darling preached the gospel pure and simple. Mrs. Darling conducted the singing beautifully and in the spirit. At Arlington Rev. W. H. Jones came to our assistance, who preached the gospel for about a week in great power. He is a fine preacher.

We then spent four weeks in Amite county with Brother Jones telling the sweet old story of Jesus and His love. Old and yet how new is the gospel! It was a great pleasure to labor with Brother Jones. It is wonderful to see how the Lord does honor his word. A willingness to be used of God and then see small efforts effect great things in the hands of the Lord. God's blessings were continually upon us.

Some fifteen or twenty professed faith in Him and were baptized. I must tell you about one prayer meeting. Every one seemed cold—no one would talk or pray except as they were called upon; finally the pastor gave the services over to us and we said, "If there not somebody here who wants to say a word for Jesus—just a word?" One young lady rose up with eyes full of tears, and between sobs said, "I love Jesus" and sat down. Then it seemed like the whole audience wanted to talk for Jesus. Then we spent two weeks with our first pastor, Rev. W. R. Johnson, who buried us with Christ in baptism. There we found the best

choir we have seen all the summer and some of the best people in the world are at Gwin Grove. Seven professed faith in Christ, and were baptized.

The next three weeks were spent with Rev. and Mrs. G. E. Darling, at Little Bahala, Mt. Zion and Shiloh. The best working church we have ever seen is Bahala. Every one seemed anxious to do something, and it was the only place we ever saw where the pastor would have to stop the brethren from talking when the preaching hour arrived. Every one had a message. The meeting continued nine days with a house crowded to standing room. Twenty united with the church. It was the greatest revival the writer was ever in. The preacher felt least of them all.

At Mt. Zion we did not get to Brother Darling until Wednesday, all his help failed, and Bro. Darling had to do the preaching except two services. The people said "this is the best meeting we have ever had, and we are glad the help did not come." Old differences were removed, and seemingly everything wrong was made right. There were thirty-five accessions made to the church, a pastor's heart made glad and God glorified.

Then we went to Shiloh and began the meeting. Mrs. Darling joining us Monday rendered valuable assistance in singing and other services. The Lord truly did great things for us here, for all of which we are very grateful. The church was greatly revived and made happy. Twenty-seven united with the church. Brother and Sister Darling are leading lost churches to great things in God's name.

Our last meeting was with Bro. C. M. O'Neal at Pleasant Grove. We joined him Monday and did our best to preach the truth simple and pure. The pastor and brethren rallied to our help nobly and upheld our hands in the work. One man said at the close of the meeting: "I would not give my experience in this meeting for all I have at home." He found the Lord. Twenty-three accessions were made to the church, all for baptism. This people pledged ten dollars to ministerial education and raised \$20.50. We are trying to be pastor of six churches for the last three months of this year. There is much to be done.

Fraternally,

J. B. Kyzar.

Brookhaven, Miss.



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WOMAN'S WORK.

MRS. T. J. BAILEY, Editor, Jackson, Mississippi.

(Direct all communications for this Department to Mrs. T. J. Bailey)

Woman's Central Committee:

MRS. J. A. HACKETT, Meridian, President of Central Committee.
 MRS. W. R. WOODS, Meridian, Secretary of Central Committee.
 MRS. W. S. SMITH, Meridian, President of Sunbeam work.
 MRS. MARTIN BELL, Winona, Pres. Young Woman's Missionary Union.

Officers of Annual Meeting:

MRS. W. A. McCOMB, Clinton, President.
 MRS. A. J. AVEN, Clinton, Vice-President.
 MRS. GEO. W. RILEY, Jackson, Recording Secretary.

At the Board meeting just held in Jackson the Woman's Central Committee of the Woman's Missionary Union, was changed in personnel, and Camille, the domicile, was changed from Meridian to Jackson and the committee composed of the officers of the W. M. U. of Mississippi and four other ladies. The officers are: Mrs. W. A. McComb, Clinton, President; Mrs. J. Aven, Clinton, Vice-President; and Mrs. G. W. Riley, Blue Mountain, Recording Secretary. The other members are Miss M. J. Lackey, Clinton; Mrs. Rhoda Enoch, Jackson; Mrs. A. H. Longino, Jackson; and Mrs. W. A. Borum, Jackson. Mrs. W. R. Woods was re-elected Corresponding Secretary. The Board ordered that the Corresponding Secretary should after 1912, reside in Jackson.

The Missionary.

He sees the star in the far-off East,
 And follows its glorious light;
 He kneels and worships, but goes his way
 To tell the world of the sight.
 He sees the cross on Calvary's side,
 The nail-torn hands and blood;
 Yet he stops not to weep or doubt,
 He points the work to God.

He sees the unseal'd grave at dawn,
 Yawn but an empty tomb;
 Still he stays not, but hates to tell
 The world of a lifted doom.

—J. Scholes.

China.

When Dr. M. T. Yates, our great pioneer missionary in the Central China Mission, lay on his dying couch it was observed that he was weeping. Dr. R. T. Bryan asked what was the matter and upon discovering that Dr. Yates was worrying over the future of the work, said: "God will take care of the work." "But," replied Dr. Yates, "God needs men."

In connection with no other country could the words of Dr. Yates be more truly uttered than China, whose four hundred millions grope in black heathen night. Surely must God have a mighty host of workers to meet this appalling need.

The response of Southern Baptists to the need of China is 145 missionaries and 302 native workers. The labors of our representatives have been so blessed that we have in China now 66 churches with 3,645 members, 142 Sunday schools with 5,231 scholars, 146 day schools with 2,844 scholars, 9 boarding schools for boys with 530 students, 12 boarding schools for girls with 533 students, 1 college with 48 students, 6 women's training schools with 118 students, 3 theological seminaries with 131 students, 120 houses of worship, 41 residences for the missionaries, 7 hospitals and 7 dispensaries, and our 11 physicians treated a total of 38,152 patients last year.

In connection with these are the China Baptist Publication Society and the Shanghai Baptist College, owned jointly by the Northern and Southern Baptists. Besides, there are native schools, orphanages and mission boards sustained by the native Chinese Baptists.

What are these forces in the face of such vast needs? They are capable of wide expansion, they are prophecies of larger endeavors in the future.

Notice.

Use Missionary Calendar of 1912.

FOR SERVICE.

Prayer service, the beginning and end of all effectual work for the Master. He will be inquired of.

FOR POWER.

That we may have the power of united petitions. God answers prayer.

Xmas Cards Reproduced Hand Made Xmas and New Year Cards. Entirely new, very attractive. You'll prize them more than all others. 1 doz. by mail all different 10c, 5 doz. 50c. No stamps or silver. D. W. WHITE, Box 7, Louisville, Ky.

FOR REMEMBRANCE.

A call to prayer. Mark missionary engagements, meetings, dates, etc., on its pages. It will remind you.

FOR BLESSING.

Love for humanity, unselfish ministry, a passion to win others to Christ, and an increase of ability to do it. A large reward.

The First Baptist church of Jackson presented a crowd of busy workers last Monday evening. While the convention board was occupying the east mission room the W. M. U. was holding forth in the west end of the building—the women were coming in and out, each one bringing a bundle—everybody talking and laughing and really it seemed as if something of interest was going on. Some one was curious enough to ask what the women were doing. Well, we will tell you, we were packing a box for our preacher boys who are in Mississippi college trying to fit themselves for our Father's work.

The task was a pleasant one and the box was valued at \$122.50.

We hope the societies will keep this work going on until each of the seventeen families in Clinton will be substantially helped, so that the heads of these families may be able to give their time and thought to their studies, thus enabling them to enter upon their life work sooner and better equipped than they could otherwise do. If our brethren of the convention board enjoyed their work any more than we did we are sure they will want the board to meet oftener.

Some lines to the Women's Meeting, Gulfport, Miss.

Dear President, Co-workers, hostesses, too—
 We're glad to reach the great Gulfport,

A place so grand and beautiful
 I'm sure no place in all the land.
 Is quite so unique to make reports.

A place so fine, tis quite replete,
 With its lovely homes and walks so neat,

With its gallant men and women fair,
 'Tis good to be here, I do declare.

Even the weather man has on his smiled
 And caused old Sol, his face, to shine, while—

Right glad we are to be with you.

Foley Kidney Pills

Tonic in Action—Quick in Results. Give prompt relief from BACKACHE, KIDNEY and BLADDER TROUBLE, RHEUMATISM, CONGESTION of the KIDNEYS, INFLAMMATION of the BLADDER, and all annoying URINARY IRREGULARITIES. A positive boon to MIDDLE-AGED and ELDERLY PEOPLE and for WOMEN. The dollar bottle contains 2 1-2 times as much as the 50c. For sale by all dealers or postpaid on receipt of price.

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Has been used for over SIXTY-FIVE YEARS by MILLIONS of MOTHERS for their CHILDREN WHILE TEETHING, with PERFECT SUCCESS. IT SOOTHES the CHILD, SOFTENS the GUMS, ALLAYS all PAIN; CURES WIND COLIC, and is the best remedy for DIARRHEA. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup." It takes no other kind. Twenty-five cents a bottle. AN OLD AND WELL TRIED REMEDY.

9 CORDS IN 10 HOURS

BY ONE MAN with the FOLDING SAWING MACHINE. It saws down trees. Folds like a pocket-knife. Saws any kind of timber on any kind of ground. One man can saw more timber with it than 3 men in any other way, and do it easier. Send for FREE Illustrated Catalog No. A57 showing Low Price and testimonials from thousands. First order gets agency. FOLDING SAWING MACHINE CO. 357-163 West Harrison St. Chicago, Illinois

To hear of how each one has worked,
 And not one time her duty shirked,
 But ever zealous always alert.

'Tis soul inspiring as each one tells,
 Of how they worked, and toiled and dived,
 To "forward go" the motto heed.
 To "higher things," yes, yes, indeed.

God has greatly blessed our woman's work,
 All o'er our land, we see her worth,
 We're marching on, and in His name.
 The world for Christ must be our aim.

President, vice-president and central too,
 Have been so wise, and planned so true,
 We could right well our duty do,
 How good to have such leaders rise
 Great progress does not us surprise.

Along all lines the work appears
 Has progressed much, too great to hear
 How much is done in just one year
 Since at "Greenwood," where we had such cheer.

Now are we satisfied with this
 Ah! no indeed, 't would be amiss
 To grander things we'll onward go
 To reach success, we must we know.

With songs of praise our King to know,
 While here on earth we toil below
 Our hearts shall yearn for more of grace
 Until we see Him face to face.

For more of love, for more of zeal,
 We'll work for Him through woe or weal,
 We'll work, we'll work till Jesus comes
 And hear his plaudit, "child, come home."

To Him shall be all honor, praise,
 For all success in all our ways,

To Him the praise and glory be
 Throughout all time—eternity!

We crown Him king for victories true,
 And say, dear Lord, we work for you,
 We lay our sheaves down at His feet,

And ask where we shall sow and reap,
 And glean ripe sheaves another year.

So let us toil and never cease,
 Until at last our Master greet,
 And hear His proval, "servant, well done,
 Come wear the crown which you have won."

To Drive Out Malaria and Build Up the System

Take the Old Standard GROVE'S TASTELESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effective form. For grown people and children.

Mother-Love.

Take the glory of the conquest
 and the grandeur of the morn,

The splendor of the triumphs out
 of toil and patience born,
 The beauty of the cities and the armies of the just,
 Moving down the golden valley
 to the victories of the dust—
 But the mother-love that wraps
 around a wayward child its wings

Is sweeter than all triumph and
 is stronger than all kings.

The mother-love is patience bearing
 all the years of care,
 With faith to take the burden up
 and strength to lift and bear;
 The mother-love is warder of the
 rosy gates of life,
 With kiss goodbye to little ones
 who go to face the strife.
 And arms of old endurance wait-
 ing there to clasp and greet
 The love who wander back again
 the lost with weary feet.

The mother-love is gentleness
 that mellows through the years,
 With lips to kiss the brow that
 aches and song to stay the tears;

The mother-love is tireless in the
 vigil that it keeps
 To guard the couch from danger
 where the bloom of lovehood sleeps!

Oh, wayward, weak and weary,
 and ye who walk in sin,
 Be sure the heart of mother-love
 will ope and let you in.

—Baltimore Sun.

No More Cold Hands

PERFECTION
 SMOKELESS
 OIL HEATER

A woman often does not notice what a cold day it is so long as she is bustling around the house. But when she sits down to her sewing and mending, she soon feels chilly.

It is then she needs a Perfection Smokeless Oil Heater. Its quick, glowing heat warms up a room in next to no time.

That is the beauty of a Perfection Smokeless Oil Heater. It is always ready for use; you can carry it wherever you please; and you light it only when you want it.

The Perfection Oil Heater is smokeless and odorless—a patented automatic device insures that. It is reliable, safe and economical—burns nine hours on one filling. Handsome, too—drums finished either in blue enamel or plain steel, with nickel trimmings.

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NEWS IN THE CIRCLE

Martin Ball

Rev. F. R. Burney, of Huntsville, has accepted the care of Pilgrims' Rest church, Kosciusko Association, and will begin work at once.

Missionary Piani spoke last Sunday morning for the Winona saints. The house was full and he held them with his recital of the work in Brazil for one hour. He spoke at Greenwood at night.

Pastor W. J. Bolin, of South Knoxville, Tenn., has recently closed a great meeting. Evangelist Raleigh Wright of the Home Board assisted. There were 80 additions, 71 by baptism.

Rev. M. F. Burns has resigned at Oldwater, after a short pastorate and will move to Elizabethtown, Tenn. He will move January 1st. We are sorry to lose Brother Burns.

Rev. E. C. Henning, of Richmond, Va., has accepted the call

to Deaderrick Avenue church, of Knoxville, Tenn. Dr. C. B. Waller, who did fine work in this field is now with the First church, Ashville, N. C.

Rev. Walter W. Worley, a Southern Methodist minister, of Maymead, Tenn., joined the Pleasant Grove Baptist church last week. He is said to be a strong man and is a good addition to the Tennessee ministry.

Evangelist J. H. Dew, of Missouri, lately assisted Rev. S. W. Partie, in a meeting at Vandalia, Mo. There were 83 additions, most all of them by baptism. The Lord blesses Brother Dew in all his labors.

The meeting in the First church of Memphis, Dr. A. U. Boone, pastor, resulted in over forty additions, a large majority by baptism. Evangelist W. L. Walker, of the Home Board, assisted. Since September 1st, Dr. Boone has welcomed over seventy into his church.

Dr. T. B. Ray, educational secretary of the Foreign Mission

Board, has recently held a splendid series of meetings in Furman University, Greenville, S. C. Much good was accomplished. Dr. Ray knows how to hold a meeting as well as give instructions concerning missions.

The Baptist Courier presents good pictures of Dr. and Mrs. J. C. Maxwell, the founders of the Connie Maxwell Orphanage in S. Carolina. A brief sketch of his life and work is given by Wm. H. Lyles. A great monument has been left to his memory—more enduring than marble.

The State Mission work of S. Carolina was laid out on a \$40,000 basis, and the Baptist Courier states that through the wise management of the Secretary, Dr. W. T. Derieux, the Board will report no debt.

We sincerely thank editor Barnett, of the Alabama Baptist, for kind words concerning the report of the Mississippi Convention that appeared in The Record last week. "Kind words never die."

Harry L. Watts, the efficient

I WILL MAKE YOU PROSPEROUS

If you are honest and ambitious write me today. No matter where you live or what your occupation, I will teach you the Real Estate business by mail appoint you Special Representative of my Company in your town, start you in a profitable business of your own, and help you make big money at once.

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Superintendent of the Winona Baptist Sunday School, answered the urgent call to visit the school at Kosciusko and speak at a rally day service. He reports a great meeting. Much enthusiasm was elicited and great good done. Brother Watts knows what to say on such occasions. He leaves everyone happy and at work.

The Mount Olive church, near Baldwin, is to have a great rally in the Sunday School, December 14-17. A splendid program has been arranged. Pastor I. P. Randolph will preside. Field Secretary Arthur Flake, is behind the movement, and this insures success.

The Standard, of Texas, says that the report of Secretary F. M.

A WOMAN'S APPEAL.

To all knowing sufferers of rheumatism whether muscular or of the joints, sciatica, lumbago, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify. No change of climate being necessary this simple discovery banishes uric acid from the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 232, South Bend, Ind.

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In addition to Driving Lamps, the Rayo line includes lanterns of all styles, sizes and finishes—each the best of its particular kind. All are equipped with selected Rayo globes, with wicks inserted in burners ready to light.

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McConnell was the best ever presented to the Texas General Convention. The aggregate of contributions amounted to \$124,000 for State Missions, with a deficit of \$5,000, which was immediately provided for.

The brethren of the Texas General Convention presented Secretary F. M. McConnell with a new suit of clothes, including hat and shoes and a gold watch fob. It all came from the missionaries of 1911.

Dr. B. H. Carroll, who was pastor of the First church, Waco, Texas, now President of the Southwestern Theological Seminary at Ft. Worth, occupied the pulpit of the First church, Waco, on Sunday morning during the meeting of the Texas Convention. Everybody was charmed.

Dr. A. J. Holt has given up the editorship of The Baptist Oklahoman. A strong committee was appointed by the Oklahoma Convention to look into the matter of a State paper. The work will not succeed without a medium of communication. It is not stated what Dr. Holt will do.

Dr. H. A. Porter, pastor of the Walnut St. church, Louisville, Ky will spend three months next spring in visiting the Holy Land and Persia. Dr. B. H. Dement, of the chair of Sunday School Pedagogy, will accompany him. The Walnut St. church has for six years supported missionary I. N. Yohanan in Urmia among the Mohammedans.

The State Mission Board of North Carolina planned the State Mission and Sunday School work this year on a basis of \$50,000.

They raised \$49,000, an advance of \$6,000 over last year. This puts the Board out of debt with a small balance in the treasury.

The Baptists of North Carolina now number 230,322. The total baptisms during the year amounted to 13,000. There are fifty-four associations in the State and 1,950 churches.

The Baptists have in the various foreign fields 273 missionaries, and 581 native assistants. They reported last year 3,618 baptisms. There are 297 churches with a membership of 21,343.

The town of Jackson, La., presented a splendid piece of property formerly known as Centenary College, comprising the best college building in the State—two professors' homes—fifty acres of land, all valued at \$200,000 to the Baptists of Louisiana if they would maintain a school for a term of years. A committee was appointed to examine the proposition and report to the Education Commission.

Some of the Baptists of this State are wondering why the Commercial Appeal, of Memphis, did not give us more space for reports of our recent Convention at Gulfport. The reports were sent in to them without any cost. The New Orleans papers were very generous with their space. No recognition has been shown the reporter.

Dr. A. C. Dixon, pastor of Spurgeon's Tabernacle, London, has already won back the great throngs that once filled the spacious auditorium. He gives them a full gospel—something to feed their souls upon.

PISO'S

Best for
COUGHS & COLDS

The First Baptist church, Henderson, Ky., has just enjoyed a gracious revival. Evangelist Ham was expected but could not leave a meeting in Texas, so Pastor Geo. W. Clarke went on with the meeting and fifty-four were added to the church—most of them by baptism.

The Quickest Cough Cure—Cheap, But Unequaled

A Whole Pint of It for 50c. Saves You \$2. Does the Work Quickly or Money Refunded.

For quick and positive results, the pint of cough syrup that you make with a 50-cent bottle of Pinex, cannot be equalled. It takes hold instantly and will usually stop the most obstinate deep-seated cough inside of 24 hours. Even croup and whooping cough yield to it quickly.

The user of Pinex mixes it with homemade sugar syrup. This gives you a full pint—a family supply—of better cough remedy than you could buy ready mixed for \$2.50. Easily prepared in 5 minutes—full directions in package.

Pinex soothes and heals the inflamed membranes with remarkable rapidity. It stimulates the appetite, is slightly laxative, and tastes good—children like it. Excellent for hoarseness, asthma, bronchitis, and other throat troubles, and has a wonderful record in cases of incipient lung trouble.

Pinex is a special and highly concentrated compound of Norway White Pine extract, rich in gualacal and other natural healing pine elements. Simply mix with sugar syrup or strained honey, in a pint bottle, and it is ready for use. Used in many homes in the U. S. and Canada than any other cough remedy.

Pinex has often been imitated, but never successfully, for nothing else will produce the same results. The genuine is guaranteed to give absolute satisfaction or money refunded. Certificate of guarantee is wrapped in each package. Your druggist has Pinex or will gladly get it for you. If not, send to The Pinex Co., Ft. Wayne, Indiana.

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No sense in running from one doctor to another! Select the best one then stand by him. No sense in trying this thing, that thing, for your cough. Carefully, deliberately select the best cough medicine, then take it. Stick to it. Ask your doctor about Ayer's Cherry Pectoral for throat and lung troubles.

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THE STORY OF TWO KINGDOMS

Miss M. M. Mackey

Nehemiah 8.

Dec. 17

The Power of the Bible.

We are to study today about one of the earliest, greatest and most wonderful Sunday School meetings the world has ever seen. Like our protracted meetings today, it lasted over a week and was attended by thousands of people. Nehemiah, the consecrated layman, had completed the rebuilding of the walls around Jerusalem and given the little community strength and organization in place of weakness and disorder. Ezra the priest and scribe was working with him for the moral and spiritual regeneration of their countrymen. Together these two men had brought about many reforms in the life of the people; but today's lesson tells of the most weeping and permanent work. It began with the reading of the Book of the Sacred Law—the Bible as they then had it. It was a most impressive service that was held that first day in the open air. A pulpit had been built for Ezra, so that he stood above the people and was thus visible to the multitude. On either side of him were fellow scribes and about through the congregation were still others who explained or interpreted as our teachers do today. When Ezra reverently opened the sacred scroll, the congregation stood straight. Then he prayed, offering thanks to Jehovah for his goodness and they responded with loud amens, lifting up their hands then kneeling and bowing their heads to the ground. Then followed the public reading of the Law for hours, many Levites assisting Ezra in explaining to the people what was read. At times their emo-

tions would overcome them, for they realized how far they had wandered from the requirements of the Law. They were giving away to grief and fear when Nehemiah, their governor and friend, spoke to them and gave them some fine advice. He told them it was a day of rejoicing and not of weeping and would have them look forward and not backward. And thus for some days the meeting continued that restored Israel and made a Power of the Bible.

When did the people assemble in Jerusalem? (Vs. 1-3.)

Why?

Who was Ezra?

What place is meant by "the broad place before the water gate?" (Ground not occupied by buildings.)

What is meant by the Book of the Law of Moses?

Tell how the Law was read.

How did the people respond to the reading?

What is meant by the word "amen?" ("True, true, so let it be.")

How long did the reading last? (Verse 3.)

Who was Nehemiah?

What work of his made possible this work of Ezra?

Who assisted him and Ezra in the daily gatherings? (Verse 9.)

What was the effect of the message on the people? (Verse 9.)

What was Nehemiah's idea of how the day should be spent—in weeping or joy?

Why was weeping out of place?

Why did the people weep?

What counsel did Nehemiah give the Jews? (Verses 10 and 11.)

In whom were they to rejoice?

Who came together on the second day? (Verse 13.)

For what purpose?

What did they learn? (Verses 14 and 15.)

What feast did they keep? (Verses 16 to 18.)

Tell something of the Feast. (Lev. 23:33-44.)

How else did they show that they were trying to obey the Law? (Chapter 9.)

Who was Joshua? (Verse 17. The leader who succeeded Moses; commonly called Joshua.)

SEEK FURTHER ANSWERS.

How does real Bible study affect the life of a genuine student?

What does the Bible mean to you?

Does it grow richer to you all the time?

How is the Bible a revealer?

How is it an inspirer?

How is it a guide?

What relation to it should conscience have?

What place have the feelings in the religious life?

What is the danger of too much of emotion in religion?

What is the danger of too little emotion?

What is the best evidence that one's feelings are sincere?

What is the danger of neglecting good impulses?

What danger is there in putting off God's gracious invitation?

What do the facts of this lesson suggest regarding the need of public interest in Bible study today?

Is there any relation between Bible study and a thorough revival of the church?

The Mississippi Baptist Hospital.

There is no one enterprise among Mississippi Baptists today that deserves more consideration than our Hospital.

Few new ventures have met enthusiastic endorsement at the hands of our people, but it is well to remember that when these enterprises have been recognized as worthy, sufficient support has been accorded them. These facts should become at once a spur and an encouragement to those who know the worth and are interested in the Hospital movement.

Let us think together on some Hospital whys.

1. Why a Hospital at all?

Because it has been proven that certain diseases and afflictions can best be treated in this way.

Because it oftentimes affords us the very best means of caring for our sick friends who are not able to secure needed treatment and

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One application soothes and heals a rough, pimply skin, and, when repeated, quickly effects a cure. Eczema, Erythema, Tetter, Ulcers and all skin diseases yield to its curative properties. 50c a box. At all Druggists. Send for free sample and book, "Health and Beauty." JOHNSTON, HOLLOWAY & CO., 631 Commerce Street, Philadelphia, Pa.

OINTMENT



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L. D. Morgan, Tangipahoa, La., writes: "Will use no other as long as I can get it (PRIMO). I heartily recommend it to all farmers."
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attention. The great accomplishments of these institutions are the best arguments for their existence.

2. Why Baptists Hospitals?

Some say, "We have private institutions, in the hands of skilled physicians and surgeons, that are ready to care for those who are able to pay and also do some charity work. We also have State institutions, supported by our taxes, when for those who are not able to care for themselves. Why, in view of these things, should a denomination be pressed to build and maintain a Hospital?"

Because it affords us an excellent opportunity to follow the example set by our Master in caring for the sick.

"Pure religion and undefiled before God the Father is this, to visit the fatherless and the widow in the midst of their afflictions, and to keep ourselves unspotted from the world."

God intended that we should visit the afflicted in the name of Christ rather than in the name of the State.

Then many who are able to pay are glad to go where the treatment is given in the fear of the Lord and in the midst of a Christian atmosphere.

Besides, it enables us to reveal Jesus Christ to many who have not seen Him, both rich and the poor, at a time when they can be most easily led to trust Him as a healer of soul and body.

3. Why a Mississippi Baptist Hospital?

This is the most important question.

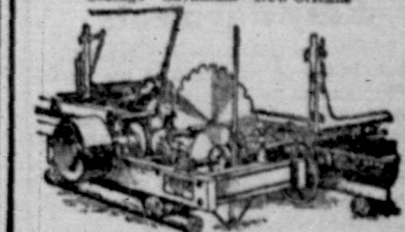
The one, which rightly answered to the satisfaction of our people, will open the way for the building up of an institution worthy of the name.

Some say we are building a magnificent hospital at Memphis and why not rally to that one, and let it suffice? In reply, ask why anything distinct among the Baptists in Mississippi? Why a Mississippi Baptist College? Why a Mississippi Baptist Orphanage? Why a Mississippi Baptist Convention? Every argument used for the existence of these can be fitted to our hospital work. Then, brethren and sisters, the skill of the physicians, surgeons and the nurses connected with it, the good done and the success achieved by our little hospital in the past 12 months are further and convincing arguments.

Our people need an excellent

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Right in your own grove—waiting for you to take them out. All you need is an American Saw Mill to cut that timber into lumber, which you can use yourself or sell at a good price. You can belt the "American" Mill to your farm engine and run it yourself, turning out first-class lumber faster and cheaper than any other mill. We've written a book—"Making Money Off the Wood Lot"—which tells a number of ways in which you will find an "American" Mill profitable. We want to send you a copy. Write to nearest office.



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central hospital in Mississippi and we are able to build it. May God rally individuals, churches, Sunday Schools and Women's Missionary Unions around the nucleus we now have and encourage them to make it what it should be—a substantial, commodious, well-equipped building, prepared for ministering to rich and poor.

In the interest of suffering humanity and the glory of our common Lord, I am,

Yours fraternally,
Bryan Simmons.

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AND NORTHERN SETTLERS' CONVENTION, HOUSTON, TEXAS, JAN. 15-25, 1912. Low interstate railroad rates. Eighteen lines in to Houston. Home seekers and investors should not miss this opportunity to visit Texas and see the South's great Land Show. More than 1000 exhibits of farm products and machinery. Any information about Texas on request.

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Mitchell's Early Prolific Cotton, bred from King Improved with remarkable features: perfect formed, broad double limbs and bolls; very early, very prolific, producing wonderful yields in spite of boll weevil, insects, and unfavorable seasons, bad stands and shedding. Sealed and guaranteed genuine North Carolina grown. Cotton bolls free.

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Rev. W. H. Morgan Accepts.

The Baptist church, of this city is gratified at the acceptance of its call of Rev. W. H. Morgan, to the pastorate here.

Mr. Morgan has served nine consecutive years in the work at Shaw, Miss., and is relinquished by that church with great reluctance. He is young in years and gives promise of great usefulness in the ministry. All Lincoln County Association, as well as Brookhaven, will cordially welcome him to this part of the State.

It is probable that Mr. Morgan will not be able to be on the field here before January 1. By that time it is expected that he and his family will be installed in the "Pastor's Home" at this place.

The Christmas Dinner.

In spite of the fact that the word dyspepsia means literally bad cook, it will not be fair for many to lay the blame on the cook if they begin the Christmas Dinner with little appetite and end it with distress or nausea. It may not be fair for any to do that—let us hope so for the sake of the cook! The disease dyspepsia indicates a bad stomach, that is, a weak stomach, rather than a bad cook, and for a weak stomach there is nothing else equal to Hood's Sarsaparilla. It gives the stomach vigor and tone, cures dyspepsia, creates appetite, and makes eating the pleasure it should be.

Resolutions.

Rev. H. M. Long, who has been pastor of the Crystal River, Fla. Baptist church, for one year, has tendered his resignation and same has been accepted.

Wishing to assure Brother Long of the esteem and love the church has for him, the following resolutions have been adopted.

Resolved, first, That while Bro. Long has been with us only a short while, yet the church has been greatly benefitted under his leadership. His fine intellectual qualities and deep spirituality have eminently fitted him for his high calling. He has proved himself to be a man of deep piety, of spotless character, a citizen of the highest type, and a devout, consecrated Christian.

Resolved, second, That we heartily commend Brother Long to any church seeking the wise guidance of a trusted and tried leader, one who is conversant with the Scriptures and loyal to the truth.

Resolved, third, That the church gives him up with great reluctance, and will remember pleasantly the association between pastor and people. May God's richest blessings rest on him wherever he is called to go.

Resolved, fourth, That a copy of these resolutions be sent to

Brother Long and a copy be placed on our church records.

Mrs. Jas. T. Rawls,
Mrs. R. D. Smith,
Mr. R. E. Edwards,
Committee.

Done by order of the church in conference, Nov. 8th, 1911.

A Note of Appreciation.

Brother Editor:

Suffer me to say in your columns that I sincerely appreciate the notes of commendation that have recently appeared in The Record from the pens of brethren J. R. Farish and W. H. Thompson. I would add that in resigning my pastorate in Florida, which was against the earnest protest of the church and returning to my native state, I had a purpose, first, to take a much needed rest of some weeks and then to offer my services as pastor to the denomination in Mississippi.

I am not seeking a call to any special church, nor do I intend to do so, but am seeking to know the mind of the Holy Spirit in the matter of locating. Meanwhile, I shall be pleased to correspond with and to visit any church desiring to engage my services. As has already been stated, such can address me at Shuqualak, Miss.

Affectionately,

H. M. Long.

Dec. 9, 1911.

The Second Baptist church, of Jackson, has made a large payment on the indebtedness of their building. The financial condi-

HOW TO GET RID OF CATARRH

A Simple, Safe, Reliable Way and It Costs Nothing to Try.

Those who suffer from catarrh know its miseries. There is no need of this suffering. You can get rid of it by a simple, safe, inexpensive, home treatment discovered by Dr. Blosser, who, for over thirty-six years has been treating catarrh successfully.

His treatment is unlike any other. It is not a spray, douche, salve, cream, or inhaler, but is a more direct and thorough treatment than any of these. It cleans out the head, nose, throat and lungs so that you can again breathe freely and sleep without that stopped-up feeling that all catarrh sufferers have. It heals the diseased mucous membranes and arrests the foul discharge so that you will not be constantly blowing your nose and spitting, and at the same time it does not poison the system and ruin the stomach as internal medicines do.

If you want to test this treatment without cost, send your address to Dr. J. W. Blosser, 204 Walton St., Atlanta, Ga., and he will send you by return mail enough of the medicine to satisfy you that it is all he claims for it as a remedy for catarrh, catarrhal headaches, catarrhal deafness, asthma, bronchitis, colds and all catarrhal complications. He will also send you free an illustrated booklet. Write him immediately.

tion of the church is better than it has been since the present house was built. In one more year the church expects to be out of debt entirely.

Coker Atwood, and
Ainsworth-Coker.

Married at the Baptist church in Brookhaven, Nov. 12, 1911, at 8:20 p. m., Mr. Thomas Coker and Miss Belle Atwood; Mr. Sid Ainsworth and Miss Lilly Coker, the writer officiating.

J. R. Kyzar.

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a new Song Book in your Church or Sunday School, and one for every person; "FAMILIAR SONGS OF THE GOSPEL," Round or Shape Notes, for \$3 for 100. Words and music, 83 very best songs. Sample copy 5 cents. E. A. K. HACKETT, 109 North Wayne Street, Fort Wayne, Ind.

Vacancies at Blue Mountain

Most of the time, for several years all our places in Blue Mountain College have been occupied and applicants have had to await vacancies. However, at times that we could have received them, some girls who preferred our school have gone elsewhere upon the supposition that they could not get places here. We have just opened some new rooms and have places for more boarding pupils than ever before, and every place was engaged and held by cash deposit before our session opened. Yet, in a large school like ours, a girl drops out occasionally, and we will be able to receive many new pupils as the session advances. Therefore, girls who prefer our school to others should never arrange to go elsewhere until they have conferred with us direct about the question of room here. At this writing, we have a few vacancies.

If interested in this session or a future session, write for catalogue.

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